The Bombay Guardian.

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WEEKLY REVIEW.

—We recommend to the *Mitrodaya* the remarks of Mr. Justice Phear on Caste, at the meeting of the Social Science Association, Calcutta.

—We learn with surprise that Napoleon III. is about to pay a visit to Vienna. We should have thought him a most unwelcome visitor at the Court of Austria, at this moment. It is probably a visit of condolence.

—We hear that it is not unlikely the Rev. Dr. J. Murray Mitchell may visit India the next cold season, on a special mission having reference to the supply of evangelistic labor for the Europeans scattered up and down our lines of railway.

—Much 'evil is done through want of thought.' We fear that with all our eager solicitude to avert disaster by the erection of a light house on Kennery Island there has been some mistake, though exactly what it was does not yet appear. Could there not have been a light there easily distinguishable from the outer light? Few of the shipmasters that arrive, knew of it, we are told. Another fine ship has become a wreck this week.

—It almost seems that when lawyers come in, common sense goes out. Here are the Justices of the Peace of Bombay who cannot meet or do any business because some bye-law requires that they should be convened by the Chairman, and the Chairman has gone to Europe. If anything should happen to Mr. Scoble we suppose the Justices would never be able to meet again. How they ever got the power to create him, in the first instance, is a wonder.

—We supposed that the question "Who governs India?" belonged to the insoluble problems of humanity. Sir Stafford Northcote takes it out of this category; he says, "the power of the Secretary of State for India over the Indian revenues is practically uncontrolled, except that he is unable to increase his own salary or to add to the Indian debt." We fancy he is right. By a dash of his pen he gives away a kingdom like Mysore, without saying to Sir John Lawrence or to any body else, 'by your pleasure.'

—A despatch of Sir Stafford Northcote regarding the Orissa famine, seems (judging from the telegraphic outline) to take a very correct view of the conduct of those who were chiefly responsible for the terrible proportions to which this calamity attained. We think, however, that the excessive culture of cotton in various parts of India, has had more to do with the magnitude of the dispensation, than is generally supposed. Had there been as much grain as usual in all the countries round about, a supply would have found its way into Orissa much sooner.

—The Directors of the Bank of Bombay report a further loss of 53 lacs of rupees. A capital of two crores has been reduced to half a lac. Government are to be petitioned for a Commission to report on the past procedure and present state of the Bank. There are so few who did not lose their senses in 1864, it will be difficult to find the spotless ones who can throw the first stone. Meanwhile, many widows and orphans have lost their little all through the recklessness of those who had the management of the Bank's funds, and with whom it was Now or Never, in the frenzied haste to be rich.

—After the captives in Abyssinia have been three years in captivity, Lord Stanley decides that enquiries shall be made preparatory to a decision regarding an expedition. The *civis Romanus sum* is obsolete. A gentlemen in India calls for 200 volunteers and offers 20,000 rupees. When we remember the energy displayed and the sacrifices made in the search for Sir John Franklin and his party, it seems strange that there should be so much reluctance to attempt the deliverance of these prisoners. One reason doubtless is that people have cherished a hope that the same arbitrary impulsiveness that made them prisoners, might at any moment liberate them.

—If it was ever a problem *who rules India*, it is none *who rules Bombay*.

—We cannot understand how it is consistent with English justice to give certificates of indemnification to a gang of cut-throats like the men who managed the concerns of the Sheffield Trade Union. All the witnesses but one received such papers. We are entering upon a dangerous era, if men after committing the most atrocious crimes are to purchase indemnity by confession. A home paper talks about what these men must have suffered in making the confession, as being sufficient amends to justice. It would be very gratifying to know that they had got a new heart, and would henceforth view their misdeeds with detestation and shame; but even if we had this guarantee, is this what the law wants? The law wants something that shall prove a deterrent to others who may now be on the threshold of evil-doing, and nothing but the execution of the laws's penalty is likely to prove this. In connection with this subject we make an extract from the *New York Times*:

"The fearful frequency with which the *pistol* is appealed to in this country, now-a-days, for the settlement of personal disputes, or as a means of private revenge, is unquestionably owing a great deal to the prevailing looseness in the administration of justice. A man who feels himself irretrievably injured—and it appears to be a very common thing for men to feel thus—fancies the law to be indadequate to his case, either in its terms or its enforcement; and when he has decided to become judge and executioner on his own account, he feels assured that the law will, in turn, deal with him leniently enough. Thus, there is a two-fold inducement, if we may so speak, to private vengeance. But if, on one hand, the laws to secure redress for personal grievances were adequate and were sure of enforcement, and if, on the other hand, the legal penalty for "taking the law into one's own hand" (as it is termed) were uniformly and rigidly enforced, there would not only be two inducements the less for private vengeance, but there would be two very effective reasons and solemn warnings against it."

We are glad to hear from Rev. A. Abbott, Satara, that there is a good deal of religious interest at that station. On the last Lord's Day, he received nine persons to the church; of these three adults were baptized, the others had been baptized in infancy. One of the latter was excommunicated for unworthy conduct three years ago. The Native church in connection with the Satara Mission now numbers 34 communicants. Several others are asking to be received.

Are there any uneducated children, of professed Christian parentage, in Bombay?

Within the last year a great deal has been done to furnish Bombay with the means of education. We only require a good school in the Girgaum district, to have a school conveniently near every family in the Island. Even now, however, want of a school need form no excuse for the non-education of children. Notwithstanding all this we are sorry to say that it is our firm belief that there are in Bombay even now many children of professedly Christian parentage who are attending no school and who are growing up in danger of lapsing into practical heathenism.

We have found examples of ignorance among the young in Bombay of a very saddening kind, and that in a class of children belonging by no means to the very lowest grade of society. We have found boys and girls of twelve and thirteen years of age who did not know the very simplest truths of Christianity such as a child of six would know from the mother's catechism. There is therefore a duty to be done by the Christian, protestant community of Bombay besides simply providing schools. The children of parents who are too poor, or too indifferent, or too reckless to send them to school must be got at, and by all possible and becoming means brought into our schools. It is not easy to say how this can be done, far less is it easy to do it. Those measures which could be successfully used in English or American towns cannot, from the nature of the case, be used here. Many of the poorer Europeans live where it is hard to find them. They are buried, as it were, among the native population. But still surely something can be done to rescue the children of such people from the dreadful fate which will in all human probability overtake them if they are permitted to grow up in the ignorance which threatens them. A great deal might be done if employers would in a kindly spirit attempt to discover whether the children of their European work people are attending school, and if, when it is found that the children are not at school, they would impress the duty of immediately sending them on parents. Our city missionaries too, whether working in connection with any society or labouring privately, might profitably combine a little enquiry about the education of the children with their other work. They might use all endeavours to get parents to do their duty

by their children, and where they meet with any case in which parents were too poor to pay for the education of their children they might at once bring such case to the notice of the office bearers of the congregation to which the parents profess to belong, or of the committees of any of the schools. Private individuals too might do not a little to help in this good work simply by reporting to the clergy and school committees such cases as might come under their notice. There are many false ideas prevalent, we believe, about the duties of private Christians. One reasons that it will only be looked upon as interference if he meddles with the question of education; another thinks it is needless for him to report to any body the one solitary case which may happen to cross his experience in a year or two; another when he meets with such a case wonders at the carelessness of the clergy for allowing such things to be and is content with repeating his experience as a nine days' wonder.

We would respectfully suggest that each member of the community, as a commencement, should accept his responsibility as a citizen and a Christian, and that in every case in which he comes across a European or Eurasian family growing up uneducated, or even a single child, he should not rest till by means, either direct or indirect, such family or child be put to school. The fewer cases any one meets with, the easier will the duty be, and the more they be, the greater will be the good done. It is for the public good that citizens should render such service. The true Christian will look on it as besides an exceeding great privilege. The putting of a child to school may be the saving of its soul.

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AS GOD IN THE TEMPLE OF GOD.

"Ye shall be as gods" said the tempter to our first parents. The passion for self-exaltation that came in along with sin into this world, has often manifested itself in an assumption of divine dignity. It was not enough that men should be deified after their death; even in life they have arrogated to themselves the titles, offices and attributes of deity, 'playing such fantastic tricks before high heaven as make the angels weep.' The Cæsars took out for themselves patents of divinity and required their subjects to worship them. The marvellous assumptions of the successors of the Cæsars, are well known. But is it not a strange thing that this audacious mimicry of heaven should go on even in our own enlightened days? That in the year 1867, in the heart of Christendom, a throne should be erected and an old man sit down upon that throne to exercise by anticipation the functions that God has solemnly reserved for himself and for the day of Judgment?

We refer to the blasphemous pageant that was witnessed in St. Peter's church at Rome on the 29th of June last. The Pope on that occasion, from his throne, decreed the canonization of twenty-five dead 'saints.' It is appointed unto men once to die and after death the judgment, says the Apostle, referring of course to the judgment of God; but we have now on earth one that claims to be a judge of the dead. Pio Nono has judged a number of people who lived and died at different times and in different countries, and he definitively pronounces that they are among the blest. This, in itself, were a sufficiently portentous assumption; but this is not enough. The Pope proceeds to assign them places in heaven; to elevate them high above the great multitude of the blest; to make them objects of worship; strictly speaking, to deify them; in ecclesiastical parlance, to canonize them. The Pope speaks; and immediately, the honor that belongs to God only, the power to hear in heaven the prayers offered in earth, the attribute of omnipresence necessary to hear the prayers offered simultaneously in a thousand parts of the globe, all these are bestowed upon twenty-five persons whose names and earthly histories had long been forgotton.

"Let no man deceive you by any means" said Paul to the Thessalonians; "for that day shall not come (the day of Christ's second coming) except there come a falling away first (*apostasia*), and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

There was a temple at Jerusalem, instituted by God himself as a place for his earthly abode, for the manifestation of himself, for the offering up of sacrifices and as the centre of worship. This has passed away with the dispensation to which it belonged. The New Testament instructs us that the church of Christ is the temple of God; properly, the real church of Christ, his body; in a subordinate sense, what claims to be his church. Peter says, 'Judgment must begin at the house of God; and if it first begin at us, what shall the end be of those that obey not the Gospel of God.' As the temple in Jerusalem was repeatedly defiled and desecrated by unhallowed rites; so it has been with the modern temple, the Christian church. A temple in which is enthroned a Man of Sin, is not, of course, in any strict sense, the temple of God; the language is used in a modified or derivitive sense, and with reference to the claims advanced.

The first act of canonization took place at the end of the tenth century (A. D. 995,) more than half way from the birth of Christ to the present day, at the darkest period of the Dark Ages, when the Scriptures were utterly unknown to the Roman Catholic world, and when the superstition that brooded over Christendom was gross enough to favor even this most blasphemous assumption of a power that God himself repudiates, the power to create objects of worship.

The correspondent of the *Times* writes like one who is more than half intoxicated by the glory, pomp and splendour of the rites witnessed in St. Peter's. He tells us that there were present 500 bishops and 25,000 ecclesiastics. To our mind, there is great significance in the fact that daylight was carefully excluded from St. Peter's, on the day of canonization, and the building lighted by 25,000 tapers; but sometimes 'a puff of wind blew aside a curtain, and then streamed down on one particular spot a luminous brightness and unexpected that it seemed like a flash of lightning, *startling those around as if danger were near.*' Suddenly there was a panic; one of the curtains had taken fire. Perhaps some at that moment remembered the awful scene in the church of Santiago, December 8, 1863, when 2,500 ladies were burnt to death along with the colossal representation of the Virgin Mary, whose "Immaculate Conception" they had assembled to celebrate. Happily the fire in St. Peter's was put out. Shortly after, however, a man committed suicide by cutting his throat, in front of the Chapel of the Holy Sacrament.

We content ourselves with the following extracts from the letters of the *Times'* correspondent:

"As soon as the bishops were seated and the archbishops, among whom I recognized Dr. Manning, had arranged themselved on either side of the throne, the silver trumpets in the cloister announced the approach of the Pontiff. They always perform the same music but sweeter notes it is impossible to conceive. In advance were the cardinals, Dr. Cullen among them, and Antonelli, looking as he has done for 20 years, calm and imperturbable. These took their seats on the lower benches on either side of the Presbytery, 43 in number, and in the centre of 523 Princes and dignitaries of the Church Pius IX. was borne in on his chair. So large a number has never, I believe, been assembled together, at least in modern times; in 1862 there were not more than 250 bishops.

"What Pius IX. felt and thought as he was borne into the centre of this gorgeous scene it would be impossible to conceive. Leaving his chair and ascending his throne, he stood for several minutes as if transfixed, cardinals and bishops, with their lighted tapers, surrounding him, and a sea of heads surging and stretching away to the extreme distance. I thought he looked pale, and no wonder if he did; for if a heretic trembled with emotion, what must have been the sensations of one who regarded himself as the representative of the great Apostle whose centenary they were celebrating, the very centre and depositary of truth! Yet there were no indications of weakness in his voice, which was as firm and clear as I ever heard it. The cardinals having paid their homage by kissing the hand, and some of the bishops by kissing the knee of his Holiness, the great function of the day, the canonization of the martyrs, began. I abstain from all criticism, and merely report what I saw and heard, describing great general effects. To Roman Catholics the ceremony which added so many advocates to those already before the Throne of Grace was more interesting, and everything that art could supply was borrowed to make it more effective. When all was ready the cardinal charged to conduct the canonization advanced to the throne, accompanied by a master of ceremonies and an advocate of the consistory, who in the name of the Cardinal begged *instanter* that his Holiness would permit the names of the twenty-five Beati to be enrolled in the catalogue of saints. The prelate Secretary of the *Brefs ad Principes* replied in Latin that the Holy Father was well acquainted with their virtues, but before deciding on so important an affair exhorted that intercession should be made to the Apostles and all the Court of Heaven for light to guide him. The Pope and all the mitred host then knelt, while two singing chaplains intoned the Litany of the saints, the ecclesiastics joining in, and the vast multitude in the church responding as with the voice of many waters. There is a plaintive monotony in the notes which is very touching, and, familiar as they are to the members of the Roman Catholic Church, not a voice was silent, and a body of sound rose and swelled through the vast edifice that made one's nerves thrill with emotion.

"The same forms being observed as in the first instance, a second time the cardinal advanced, and the request was made *instanter et instantius* that the Beati should be canonized, when, in answer, prayers to the Holy Spirit, the source of light and holiness, were implored. Again the Pope and his prelates knelt and prayed, and rising, his Holiness intoned the *Veni Creator Spiritus* with a voice so clear and loud, and with a precision so remarkable, that people looked upon one another with astonishment. A third time the postulants advanced, and intreated *instanter instantius et instantius* that the canonization should take place, and an answer was returned that the Holy Father, convinced that the act was approved by God, would now pronounce his definitive decision, which he accordingly did seated in his chair of State, with his mitre on his head. After some other forms the *Conficiemus*, or *Decernimus*, was repeated, the silver trumpets sounded, the canon

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roared from St. Angelo, and all the bells in the city were rung for joy at the consummation of the hopes of the Church.

"The Pope now intoned the *Te Deum*, that fine old Ambrosian hymn. Oh, how grandly it rose and died away, as it was sung by the choir, and was then taken up by 40,000 voices, pealing forth with a power which lifted one above the world, and then dying away, as if the effort was too great for the human soul to sustain! Do not call this rant or over-excited enthusiasm. You should have heard and seen properly to have felt. I confess that even now I choke with emotion as I recall the impression it made upon me."

We were in Rome many years ago and witnessed the "imposing" rites of the Holy Week. We saw the Pope borne on the shoulders of high dignitaries; we heard the ravishing music of the Sistine Chapel; but the effect of the whole on our mind was very different from that made upon the mind of the writer above-quoted. At that time the bakers as they went their daily rounds were attended by guards, that the famishing people might not seize the bread. With a bankrupt treasury and with a huge proportion of beggars among his population, the Pope imitates the ancient heathen cities of Rome, Babylon, Nineveh and Thebes, in the attempt to foster religion by means of gold, silver and precious stones, gorgeaous coloring, works of art, imposing architecture, divine music, processions, dramatic performances and mysterious rites. With these evidences the 'natural mind' is content: and we are not astonished to find the opinion expressed that by these grand fetes, and 'the immense moral support which he has received from universal Roman Catholicity,' the Pope has prodigiously strengthened his position. Addressing the representatives of 100 Italian cities, July 1st, he said, 'The hour of Rome's triumph has begun.' We are not of those who believe that prophecy points to a gradual wasting away of the Papal power until its extinction; nor of those who expect that the temporal power will depart from him, long before the spiritual. As we read it, prophecy shows him to be in great power and influence, at the moment when he is destroyed by the brightness of the Lord's coming.

THE KINGDOM OF HEAVEN. XXII.

"*And there shall be no more curse.*" Rev. XXII. 3.

Let us now seek, by the gracious aid of the Spirit, to understand what the kingdom of heaven shall be like when there shall be no more curse. But these very words 'shall be like' indicate one great difficulty that besets us in these contemplations. For the condition that we try to apprehend is one that does not correspond with any thing in our experience. 'Eye hath not seen, nor ear heard, nor heart conceived the things that God hath prepared for those that love him.' We are told, however, that God hath revealed these things unto us by his Spirit. Yes, but in making this revelation, the Spirit uses our language and avails himself of our ideas. There is no other way in which information of any thing beyond experience can be given. We can only see as in a glass darkly, the future felicity of the saints; in the imperfect glass of language formed for the exigencies of this life. They who come nearest to a perfect conformity to Christ, obtain, no doubt, the faithfulest conception of what that glory is which shall be revealed in us; but when they try to tell us, the language they use expresses less to us than what they wish it to do; and the only sure resource is to ascend to their stand-point and look from their Pisgah.

Many when they think of heaven think or try to think of its scenery, of what shall there meet the eye, of what shall be the surroundings of the redeemed. But it makes little difference, comparatively, what manner of external world shall be there. 'The kingdom of heaven is within you.' The Christian has a way of seeing things, that makes all things to be new, even in this world; does so, at least, so far as he is under the influence of the Spirit of God; and the perfection of this will cause him to laud, like the Seraphim, Him whose glory fills *the whole earth.*

The grand element of the curse that broods over this world of ours, is that men are hindered from perceiving God by an evil heart of unbelief; they do not walk as seeing him who is invisible; he compasseth their path and their lying down, but they have no consciousness of his presence; he is acquainted with all their ways, but they are unacquainted with his ways; they are without God in the world. And this is true, not only of the grossly ignorant, but of the learned, the lords of our literature.

Where there is no more curse, there is a constant and natural realization of the grand truth, that of Him, through Him and to Him are all things. God is all in all. The saint abides consciously in God. Nothing is concieved of as having any existence apart from God. Are there flowers? they are the loving discourse of God. Are there fruits? they are not simply for the appetite; they are a renewed utterance of God's marvellous thoughts. Is there the bow in the heaven? are there resplendent orbs? Not in our sense. Whatever exists, where there is no curse, exists to manifest the glory of God, and to pour his love and wisdom into the observing heart. Old things are passed away; the heavens and the earth that were are no more; the new heavens and the earth know nothing of the bondage of corruption; all things are of God.

All mistrust of God is gone. There never comes over the mind the suspicion that one could do better for himself than God is doing for him; or that any thing in God's government were better altered. Between two souls that love each other what a curse it is, when even the slightest interruption of confidence takes place. How much there has been of this terrible thing between God and us; what shocking misrepresentations of his character and disposition have been made by our jealous egotism; glory to God, there will never be any more of this. Though he were to send us into a congregation of sinners, as he sent angels to Sodom, yet shall we be compassed as by a holy and blissful atmosphere, by the ineffable sense of his presence in wisdom and love.

We shall love the Lord our God, the Lord our Righteousness, with all our heart and soul and mind and strength. We ardently and eagerly will what he wills, and rejoice ever in the thought that all the perfections of God are associated with this will to get it done. Our will is on the throne of the universe. Our will is to communicate happiness, to the greatest extent possible; or rather to the extent that God allows; unvexed if others enjoy the privilege in a higher degree. The curse that here begets dissatisfaction when advantages pass us by on their way to others, has no place there; for all that God does for one, another views as done to himself; and each rejoices in all the joy of all.

The second commandment is like unto the first; only another form of it, in fact. It is his love to God that makes the saint love all whom God loves; each of them is a medium between God and him; an epistle of love from him to God and from God to him; not once written and finished, but being ever written.

Love reigns triumphant and is like a wall 12,000 furlongs high, excluding the curse in all its hideous or deceitful forms. Love cannot tempt and cannot be tempted; the faulty love of earth may be, for it deals in partialities; but the love of one who has been made like unto his Father and Redeemer, may not tempt or be tempted. For the highest good is ever with each of the redeemed.

The curse of weariness will never creep into that happy region. The inheritance is incorruptible. This does not mean that there is absolutely no change. There shall be no change that will involve loss. Higher and still higher, more and more wonderful revelations of the divine glory shall doubtless be made. The law of our nature that demands the aliment of new perceptions, shall be delivered from its morbid taint, but shall doubtless continue to be a law of our nature.

The supreme appetite of our soul shall be for its true meat, the will of God, and in this will we shall find what God finds, joy ineffable, the joy of God; life divine, even the life of God. We shall eat not merely angel's food but the food of God. "As thou Father art in me and I in thee, that they also may be one in us," that the curse may be as far from them as from me and thee. We shall be more than conquerors; the curse will not merely have been defeated; we shall not be as those who have never been in contact with it; but we shall have brought off from our contact with it, a power that will deprive it of many victories in coming ages and baffle its endeavours to enter many an Eden in God's universe.

NOTES FROM AN INTERLEAVED BIBLE.—

John x. 18. In this kingdom with the commandment comes the power.

19. God divided the light from the darkness.

20. More literally, 'He has a demon and raves.' The words of Christ would indeed be the ravings of a madman, if he were not manifestly the Son of God.

25. It is not I that make you to doubt; the fault is not in any obscurity of my language; my works speak plainly enough, even if I said nothing. The difficulty is in yourselves; in your stubborn unwillingness to believe.

30. 'I and my Father are one.' Here was plain speaking, But it was not what they wanted. For plain speaking see ch. VIII. Christ knew the effect that this would have upon them; why then did he utter any thing so startling? It was necessary. All that he said by way of invitation and in order to inspire sinners with confidence in himself—for instance, his designation of himself as the good Shephered giving life unto the sheep—would be at first understood by the Jews as the assertion of a rival claim to that of God. It was a religious habit that led them to look up to heaven for such aid and guidance as Christ profferred, and the first feeling would be that here was a demand not to be made by any one on earth. Hence the necessity for such a manifestation of divine power by Christ, and hence the necessity for such an absolute assertion of his oneness with God. His entire mission was

utterly irreconcilable with the character of a mere prophet, even of the greatest of prophets.

38. If not able to appreciate the evidence of his wisdom and holiness, they might at least that of his power. But divine power could not be dissociated from God's other perfections; so from his works, faith might advance to himself. The heathen too want first to know his power. As it was needful for Christ to show his oneness with the Father, so it is needful for us to show our oneness with Christ.

42. 'There.' The place brought John and his testimony powerfully to mind. Three years had elapsed, but 'the sin of the world' was not taken away yet.

Epitome of News.

SATURDAY, August 3, 1867.

—The *Englishman* states that the islands of Carmotra, Trincut, Nuncowry, and Katchali, belonging to the Nicobar group, are to be blockaded. This, it is hoped, will have the effect of putting down the pirates who have of late made this archipelago notorious.

—The same paper informs us that the settlement made by the rebel refugees from Oudh in the Dhang Valley in Nepal was recently the scene of a serious conflagration. Several persons were burnt to death, among them Ram Chunder Punt, father-in-law of the Nana Saheb of Bithoor. The report goes on to say that only 17 refugees succeeded in escaping unharmed.

—The Bengal Social Science Association have met, and Mr. Justice Phear has delivered an address from which the following is an extract:

"I am afraid that your system of caste has been a fruitful nidus of prejudice and bigotry, which as long as it lasts, will provide impassable barriers between you and the higher positions of social development. As a foreigner, I am not entitled to characterize as odious those distinctions sanctioned by your religion, which render one man vile and contemptible from his birth to his fellow-mortal, as by the fiat of the Almighty, but I may venture, nevertheless, to draw your attention to the very serious disadvantages which your people suffer from the restraints upon individual action, imposed by the right and the wrong, the clean and the unclean of caste dictation. As a bond of union, and an incentive to charitable action, nothing is more efficacious than the tie of blood. In these aspects, caste shines out conspicuously excellent. It serves also to discharge some of the better functions of trade guilds and associations. But must it always remain disfigured in other directions by stains which owe their origin to the smaller passions of men? Is it never to be realized among you, that God has not tied up his creatures, human or animal, into bundles, and ticketed them for time and eternity with marks of worthiness or dishonour, independent of their own behaviour? Is excellence and capacity never to have scope of action except within the narrow limits of a caste, and subject to the crushing weight of an opposing public opinion? Is individual action always to be crippled by minute rules, difficult of observance, relative to eating and drinking; care of the person, anxiety to prevent a conventional and now highly arbitrary social contamination, and so on? If you answer yes, it must be, I think because you little appreciate the enormous drawbacks which these restrictions, many of them, perhaps, petty in themselves, constitute in the aggregate to your progress and because you over-rate any possible connection, which they can have with the spirit of religion. It is not difficult to understend how caste was once the natural and inevitable growth of the circumstances amid which it arose, and one can in imagination trace its development under the fostering hands of an interested priesthood into the elaborate system which it has since become."

This question of Caste comes up at the very threshold of a Social Science Association. Can such an association have any fellowship with Caste? Can men in caste serve it at all?

—The *Oudh Gazette*: "Some time ago, a vernacular paper, of the North-Western Provinces, announced the arrival of an old Deccan Brahmin with his family in the town of Muthra, where Rungacharee, the High Priest of the Ramanoojee sect greatly patronised him. The old Brahmin has two daughters, one a grown-up girl, and the other only nine years old. Whilst residing at Muthra the younger girl gave out that Khrishnajee (one of the incarnations of Vishnu, the Hindoo god) appeared to her in a dream, and proposed a nuptial alliance with her. Next day the girl was with great pomp married to an idol worshipped in a Hindoo temple. The ignorant and superstitious people rejoiced at this absurd marriage, and began to venerate the girl as an inspired being. Both the girls have learned by heart 18,000 couplets of the 'Bhagwut,' a work in the Sanscrit language. They have now arrived in this city and put up at a house in the vicinity of the Gole Durwaza. Every morning Hindoos of all ages and sexes, congregate there, to here the melodious recitations of the two girls. Both the girls consider themselves as dedicated to the service of the god Krishna; and after their daily recitations are concluded, they make no hesitation in accepting such presents of money and sweetmeats as their hearers may choose to give them."

—The same: "Maharajah Motee Sing of Rajghur in the vicinity of Bhopal, having become a disciple of Pyarey Shah—a Mahomedan recluse, has publicly announced his intention of relinquishing the faith of his forefathers, and embracing the religion of the Prophet of Mecca. He one day paid a visit to the Governor General's Agent at Bhopal and informed that officer that he was, along with his son, resolved to embrace the Mahomedan religion. The Governor General's Agent on politlcal and social grounds attempted to dissuade the Maharajah from taking this step as it would most probably involve him in very serious complications, the result of which it was impossible to foresee. But no persuasions or remonstrances conld unfix the firm resolution the Maharajah has taken. The Agent was eventually obliged to hand up the matter for the consideration of His Excellency the Governor General."

—"The 'Ajdaha,' which has been used for a considerable time as a 'church ship,' has been removed to moorings nearly abreast of the Apollo Bunder, where she is to be employed in giving temporary accommodation, when necessary, to the passengers of the transport steamers. The 'Hydrabad' flat now takes the place hitherto occupied by the 'Ajdaha."

—There are more Roman Catholics in London than there are in Rome; more Jews in Houndsditch than there are in Jerusalem; and as many Greeks in Moorgate as there are in Athens.

MONDAY,—August 5.

—English papers of July 10th were received yesterday by the *Sultan* from Suez. Heads of intelligence:

Lord Lyons has been gazetted ambassador to France, Mr. Elliot to the Porte, and Sir Augustus Paget to Italy.

The Secretary of State for India has stated in the House of Commons that the sum required for Indian railways in the financial year ending 1866 will be from £8,000,000 to £9,000,000.

At the last biddings for India Bills, of £270,000 offered only £146,360 was taken, showing a further diminution in the demand for the means of remittance.

An address will be moved in the House of Commons praying her Majesty to procure the release of the prisoners in Abyssinia by force of arms.

The Belgian Volunteers will arrive on July 11. No fewer than 2,200 are expected.

The inquiry into the Sheffield trade outrage has terminated. Certificates of indemnity were granted to all the witnesses except one, who had not made a full disclosure.

The firm of Peto, Betts, and Crampton appears among the bankrupts. The seat for Bristol has not, however, yet been vacated. A contest for it is likely to take place between the Liberals. A vacancy has occurred in the representation of Birmingham through the unexpected death of Mr. Scholefield.

Dr. Lushington has resigned his judicial offices. His recovery is not expected. Lord Justice Turner is also seriously ill.

—Mr. Thiers in the Corps Legislatif: "The Mexican expedition was approved by no one in France, but was, nevertheless, undertaken and continued for several years. There are two ways of understanding monarchical government. The first is the rule of a Prince with irresponsible Ministers, who merely execute the orders they receive. The second is a Prince governing with responsible Ministers, who have to submit their views to him as the head of the State, and can, if necessary, lean upon a representative Assembly which is able to oppose the Ministers, both, however, dependent upon public opinion. This is the form of monarchy towards which we must advance as speedily as possible in the interest of the Government and the country."

—*Bombay Gazette*; Alexandria: "Railways and canals are being pushed forward with much vigour. In addition to the main lines from Alexandria to Cairo and Suez, various branches have been made in the interior to the large towns of Zagazik, Mehallet-el-kebir, Mansoorah, and very shortly the latter line will be completed northwards to Damietta. A new line is also making to Suez. It will leave the main line at Benha, 30 miles from Cairo, will pass through Balbies and Zagazik and follow the fresh water line to Suez. The Viceroy is also constructing a line southward from Cairo. It is finished as far as Benisone, 70 miles, and will shortly be opened to Maniech, 120 miles. It is said to be the intention of the Vicoroy to carry it to Rinch, near Thebes, whence to Cossier, a port on the Red-Sea; it is 90 miles. To extened the line eventually to the ancient Berenice and make it the port for Mail steamers, is also said to be a plan of the Viceroy's. The telegraph is in operation to all the towns and almost every village of importance in Lower Egypt."

"The Turkish papers announce a new influx of Circassian emigrants of the Abzekh tribe. The number of those settlers amount to about 20,000. They are to land first at Samsoon, whence they will be conveyed to the coast of Caramania."

—The *Poona Observer* says that within the last twenty years Poona has never had such a dry monsoon as the present. The wells and tanks are completely dry, and the effects of the drought on the crops are expected to be serious. The Sir Jamsetjee Bund, which has been well filled with water, has been an inestimable blessing to the inhabitants.

—The Court of enquiry in the matter of the *Terzah*, exonerate the commander and "it would respectfully impress on Government, the urgent necessity for some effectual measures being adopted to render the existence of the Kennery light more widely and universally known among Commanders of vessels, than is the case at present."

—The *Bombay Gazette* says 'it is, on purely religious grounds, a matter of indifference to us whether Mr. Gabriel is a Jew, or a Christian, or a Pagan?

TUESDAY,—August 6.

—Mr. Gabriel is to be tried at the next Sessions, for defamation of Dr. La'Mert and Mr. Davies.

—The *Rast Goftar* highly commends the generosity of Mr. Justice Tucker, in having befriended Govind Vithul, an unprotected youth at Tanna, and enabled him to pursue his studies in England for eight years. Mr. Govind Vithul has been called to the bar.

—The Report of the Directors of the Bank of Bombay, read at the Annual Meeting yesterday, announced that after paying liabilities, there would only remain "a balance of Rs. 51,49,000 in favour of the shareholders, to represent a capital estimated in February last at Rs. 1,04,50,000." The most important feature in the proceedings of the meeting was the unanimous adoption of a resolution—proposed by one of the Government directors even, and concurred in by the whole Board,—calling upon Government to institute a full enquiry with reference to the affairs of the Bank.

WEDNESDAY,—August 7.

—The *Lancet* calculates the world's population at more than 1,200,000,000, the annual deaths at 32 millions (one a second) and the annual births at 37 millions. There is thus an annual increase of the world's population of *five millions*; a number considerably exceeding that of the accessions to the church made by missions since the beginning of the century.

—A correspondent of the *Friend of India*, talking of Abyssinia, says: "Now my belief is that two hundred active young fellows, mostly if not all gentlemen, armed with double breach-loaders and led by some worthy successor of Nicholson and Outram, would walk through Africa in spite of all native opposition just as easily as through India, and how easy it is to do that let past history tell. One or two steamers would be sufficient to take such a band to Massowa, or other place on the coast whence a start for the interior could best be made, and it would be necessary of course to collect beforehand say a thousand mules, or donkeys,

or horses, or camels for the conveyance of the Volunteers, their ammunition and provisions. From what I have read I believe there would be no difficulty in collecting that number of beasts, or double if necessary. I believe the expedition might complete its work, that is rescue or revenge the prisoners, in six months from the time it started, and that two lacs of rupees would amply cover all expenses. I will contributes 20,000 (twenty thousand) rupees—I am too old to be of use as a Volunteer."

—The *Pioneer*: "A striking illustration of the value of compulsory vaccination is to be found in the reports of the working of the Scotch vaccination Act of 1863. In that year the deaths from small-pox in Scotland were 1,646; in 1864 they fell to 1,268; in 1865 the number was reduced to 280, and in 1866 to 123. England has no such legislative protection, and the mortality from small-pox has averaged 2,000 annually."

—A man named Jones jumped into a tank at Parell, and was drowned. Under the influence of liquor, said a witness.

—*Goozerat Mitra*, on Female Education in Ahmedabad: "To Mrs. Oliphant, (wife of Mr. Oliphant, late Collector of Ahmedabad, and now of Poona) belongs the credit of being the first in the field, at least in this part of India, and the credit is greater since she had begun her benevolent work more than a year before Miss Carpenter came to this country, and showed the way. In less than a year Mrs. Oliphant won the love and respect of the principal native families of Ahmedabad. Though of a different colour, creed, and country she showed that she felt great sympathy for the native ladies and native girls. She did all she could for them, and induced other European ladies of the station to join with her in doing good. She formed a Ladies' Committee consisting of European and native ladies to visit regularly and by turns the girls' schools of the city. She went there frequently in company with native ladies, and pointed out what defects she saw. She induced the native ladies to return her visits to them, and took them to other European ladies of rank and position in the station."

—*Bombay Gazette*: While general attention is concentrated upon Abyssinia, the philological and ethnographical scholar recalls, that this semi-barbarous people are descended from the old stock, and speak a modern dialect of the ancient language, of the renowned Homarenes, or Himyarites, who at one time held sway over the greatest part of Arabia, and one of whose kings, named Shamar led an expedition across the Persian Gulf, through Persia into Turkistan, where his name still survives in Samarkand, which he founded, and thence continued his march towards China, but was starved with all his army in the inhospitable deserts of Mongolia. The name of the Himyarites is still preserved in that of the Abyssinia kingdom of Amhara, and their language still lives in the Ambaric or Gulez, under a modern form very little corrupted from the primitive purity of its prototype. The old Himyarites spoke a language derived from the Semitic stock of tongues, and it may be regarded as the most ancient form of the Arabic, from which, however, it so far differed that, in the days of Mohammed, the people of el-Hedjas could not understand the natives of Saffar. On the other hand, not long before Mohommed's time, an expedition was sent by the Negus of Habesh, who was a Christian, incited thereto by a letter of the Pope of Rome, to punish the ruler of Yemen, who had been guilty of persecuting the Christians, at that time living in large numbers under his rule. On the occasion of this expedition, which resulted in the overthrow of the ruler of Yemen, the soldiers of Habesh had no difficulty in understanding the language of the people of Saffar. It would be interesting to the philologer to ascertain whether any of the Arab tribes, residing in the neighbourhood of the ruined city of Saffar, which with Aden is mentioned in Holy Writ by the Pophet Ezekiel, have retained to this day the tongue of the old Himyarites, and in case an expedition were sent to Abyssinia, some of them might be taken over to Amhara, by way of an experiment, the probablity being that they would understand without difficulty the Amharic, and might be even made of use as interpreters."

—*Indian Daily News*: "The Great Indian Peninsula Railway, Jubbulpore line, will probably be opened from Kundwah (the present terminus) to Seonee, a length of 62 miles, about the 1st August next; and a further length of 21 miles to Etarsee will be ready before the end of the year. The distance from Etarsee to the Towa viaduct is 15 miles.

It may confidently, be excepted that an engine will run from Kundwah to the Towa river, 128 miles, by the end of the year; also downwards from Jubbulpore to the Jhair viaduct, 47 miles, leaving a length of 90 miles of line without any prospect of steam power, but over which trollies might be run to complete the through mail service to Bombay, with four breaks only at the rivers Towa, Doodhye, Sukkir, and Jhair, provided only the Engineers can undertake to have the rails laid on the several short lengths between these rivers, in time. On which point it seems advisable to obtain more certain information at once."

—*Bombay Gazette*; Calcutta telegram: "The Bank of Bengal has withdrawn the amalgamation scheme, and sent notice to the Bank of Bombay."

THURSDAY,—August 8.

—The *Lancet* says that there are probably few observant medical men who have failed to notice a habit which has been on the increase for some years past, and which seriously threatens the moral and physical integrity of society. The growing tendency of those even whose lives are gentle, and whose minds are educated, to indulge in alcoholic stimulation, is a fact which the profession would do well to recognize and protest against. It takes the form of an occasional glass at odd times during the day, an extra dose at lunch, a glass of sherry or two more or less frequently in the course of the afternoon, another from the table when the cloth is laid for dinner. Not uncommonly a flask of sherry accompanies the blue-book in the carriage. In course of time the results of these indulgences do not fail to present themselves in the nausea and retching which accompany the morning toilet, the husky forenoon voice, the want of appetite for breakfast, the vague dyspeptic symptoms which lurk about during the day. More remotely it is for a shattered nervous system that the patient—or "person"—seeks relief from the physician.

—The *Weekly Register*, a Roman Catholic journal, announces that within the last three months four English ladies of the highest rank—a duchess, a countess, a dowager-countess, and the wife of a baron—have all been received into the Church.

—The lady who gave Mr. Spurgeon 20,000*l.* to erect an orphanage has since ordered her plate to be sold for the same object; and Mr. Spurgeon asserts that the donor has thereby "set an example to all believers who have surplus and unused gold and silver which ought to be put to better use than lying wrapped up in a box."

—Santa Anna has been shot at Yucatan. He could not remain quiet in the United States, on the fall of Maxamilian. He was 70 years of age.

—*Overland Mail*: "The registration of voters under the Reconstruction Act has begun in Virginia, Georgia, Alabama, and other States, and, as far as heard from, the negroes are greatly in advance of the whites, the latter generally declining to qualify themselves as voters. In Louisiana all the whites not disfranchised appear to avail themselves of the registry, but there are now on the lists about 42,000 negroes to 22,000 whites. The negroes appear almost crazy at the idea of voting, and hang around the various registry offices day after day in great crowds. In the United States courts in the South negroes serve on juries."

"The Dominion of Canada is now a fact. On July 1 Lord Monck was sworn in a Viceroy of the new nation."

—The *Malta* with the mails of July 18th, arrived last evening. Heads of Intelligence:

The Sultan arrived in London on July 12, and between 2,000 and 3,000 Belgian volunteers on July 11. Numerous entertainments and festivities in their honour have taken place, but the wet and stormy weather has much interfered with all out-of-door proceedings.

The naval review at Spithead took place on July 17, in the presence of Her Majesty, the Sultan, and the Viceroy of Egypt, but owing to the bad weather it amounted to little more than an inspection of the fleet. The Queen invested the Sultan with the Order of the Garter, on board the Royal yacht.

Sir John Rolt has been appointed a Lord Justice of Appeals, Sir J. B. Karslake has succeeded to the Attorney-Generalship, and Mr. Selwyn becomes Solicitor-General.

Judgment has been given in the House of Lords in the Breadalbane peerage case. The judgment of the Court of Session in favour of Mr. Campbell of Glenfalloch is confirmed.

Some exciting debates have taken place in the French Corps Legislatiff. Public confidence in the Imperial Government is said to have been much shaken by recent events.

Berezowski has been tried for the attempted assassination of the Czar, and sentenced to transportation for life.

The cholera having broken out in Rome, the assemblage of ecclesiastics there has dispersed somewhat rapidly.

The Austrian Finance Minister has presented a report to the Reichsrath, showing the debt of Austria to amount to 390,000,000*l.*

Admiral Tegethoff has left Vienna for Mexico, to endeavour to recover the body of Maxamilian.

Kossuth is a candidate for a seat in the Hungarian Diet. His son has been rejected at one of the elections.

The Sultan, on his way back to Constantinople, is to visit the Emperor of Austria and the King of Prussia.

Dr. J. C. Hepburn, a missionary of the Presbyterian Board of Missions to Japan, has completed his "Dictionary of the Japanese Language," which is being printed in Shanghai, and will be published in America by Mr. A. D. F. Randolph.

—*New York Times*: "The Pacific Railroad is being laid with speed unexampled in the history of railroad construction, and only worthy of being compared to some of those famous pedestrian feasts of a "hundred miles in a hundred hours." The work, to be sure, is not difficult of accomplishment, since the road-bed is for long reaches as level as a floor, and grading becomes the easiest of matters. Still, there is scope enough for energy, and it has been expended. Ten days ago the main stem had been built to a distance of 361 miles west of Omaha; but where the jumping-off place now is can only be conjectured, since huge strides are taken in ten days. The telegraph then significantly told us that "Gen. Augur's camp is at the end of the track—two and a quarter miles of which have been laid since 10 o'clock this morning." Our military camp will probably advance as the railroad advances, being pushed out at the end of this line of supply and communication, just as Sherman's army was in the Atlantic campaign, with the whiz of the bullet in front and the whistle of the engine in the rear, and raiding and railroading going on together."

—Same: "It is a little remarkable that an island should have been discovered on the route between San Francisco and China just as the new line of American steamers is to be established there. The great obstacle to the establishment of that line is the great length of the route,—making it necessary for steamers to carry so much coal as to have little room for cargo. It has, indeed, been confidently predicted that the enterprise must fail, from this cause if no other, to be profitable; and although the early trips of the Pacific Mail steamers have dispelled this apprehehsion to some extent, sagacious commercial men have by no means considered the problem as fully solved. But the discovery of an island, on the very route followed, which can serve as a coaling, station, puts the question at rest for ever. This affords, perhaps, the most striking illustration of that fundamental maxim of political ecomomy, that the supply will always equal the demand, to be found on record."

—The *Indian Public Opinion*: We deeply regret to hear of the death of the Rev. Mr. Mathews at Murree. He contracted the disease in the barracks into which his ministrations to the sick soldiers led him. Before the fatal attack he had just recovered from a light touch of cholera.

—From a statement issued by the Commissioner of Customs, we learn that 64,313,956 lbs. of cotton, valued at Rs. 24,887,878, were shipped from the port of Bombay during the month of June last. Of this 6,335,216 lbs. were shipped *via* Suez.

FRIDAY,—August 9.

—The steam cliper *Queen Victoria* arrived yesterday, via the Cape in 75 days. Ships are doing it without steam.

—The *Merchant Prince*, 1745 tons from Greenock laden with coal, went ashore on the Choul Kadoo reef, near where the *Zenobia* and *Jeddo* were wrecked, on the 7th. The *Gazette* says: "The vessel appears to have gone ashore under full sail and running dead before the wind about ten o'clock on Wednesday morning. She was seen from Alibagh, running in that fashion, for quarter of an hour before she struck,—her royals and sky-sails set. We are assured that the water was smooth at the time, and this indeed may be inferred from the fact that before long twelve or fifteen boats from different parts surrounded the vessel. The first boat that arrived was the

Kennery lifeboat, of which Mr. Lowesby, probationary pilot, had the charge."

The Captain left the ship in charge of the first mate and came to Bombay the same evening. The ship will be a wreck. The masts have been cut away. The crew 28 in number, arrived in Bombay last evening.

—At the meeting of the Bench of Justices (pronounced by themselves no meeting) on Wednesday, it was decided unanimously, "That the meeting accept with pleasure and satisfaction the explanations by the Municipal Commissioner" of the sale of the Green Market. Mr. Crawford said that, "in his zeal and anxiety to forward a great municipal reform and carry out great municipal improvements, he took upon himself very carelessly responsibilities which he ought not to have undertaken. But this had been a lesson to him, and the recent discussions had been a lesson to him that however hard a man might work in this country, and however anxious and zealous he might be to work for the public good he must not rely on receiving from that public, the very least consideration for any excesses."

—Deaths last week, 272.

TELEGRAPHIC NEWS.

London July 30th.—In the House of Commons last night, Sir Stafford Northcote, replying to a question put by Mr. Otway, who criticised the policy of the late entertainment given to the Sultan of Turkey, said that the power of the Secretary of State for India over the Indian revenues was practically uncontrolled, except that he was unable to increase his own salary or to add to the Indian debt.

In the House of Lords last night an amendment to the Reform Bill, brought forward by Viscount Halifax, for extending the redistribution of seats, was rejected.

The Lodger franchise has been increased to fifteen pounds, the Government assenting.

A long despatch from the Duke of Cambridge to Sir William Mansfield, dated the 17th January, relative to the Court Martial on Capt. Jervis, has been published. The despatch severely rebukes the conduct of Sir William Mansfield, especially concerning his treatment of the Court, and says that a more conciliatory manner at the outset of the trial might have prevented much that afterwards occurred, and averted a great and deplorable scandal. The Duke of Cambridge consures in the strongest terms the reprehensible insubordination of Captain Jervis.

27.—Lord Stanley has announced that all the efforts made to obtain the release of the Abyssinian captives, have failed. The difficulties of the country, he says, are very great, and thinks that sending an expedition there without enquiry would be madness. Sir Stafford Northcote had in consequence telegraphed to the Bombay Government to send officers to Aden to make enquiries; but though admitting the impossibility of leaving the captives in Abyssinia, Lord Stanley declined to pledge the Government as to the course it would take until the result of those enquiries became known.

There is a growing uneasiness concerning political affairs. The *Post*, however, declares that there is no present cause for a disturbance of peace.

Russia holds same language as France at Berlin (*sic*).

31*st.*—The Lords have carried an amendment to the Reform Bill against the Government, restricting voters to two candidates in three membered constituencies.

Advices from America state that Congress has requested President Johnson to issue a proclamation against Mexican filibustering expeditions.

The transport *Malabar* has sailed.

August 1st.—The Reform League have held a meeting in Hyde Park to protest against the Parks' regulation Bill which has gone into Committee.

The Emperor Napoleon is about to pay a visit to the Emperor of Austria.

The Italian Government has taken energetic measures to prevent a violation of the Papal territory.

2*nd.*—A despatch from Sir Stafford Northcote to His Excellency the Governor General relative to the Report of the Commissioners on the Famine in Bengal and Orissa, has been published.

The despatch, which is dated July 25th, says that the loss of life was due mainly to natural and inevitable causes, but that a most unfortunate want of foresight and energy had been shown, and grave errors of judgment committed, on the part of those charged with the administration of the Province in which the famine existed. The blame for the failure in this respect is not confined to any particular individual.

Sir Stafford Northcote regrets that Sir Cecil Beadon continued to place implicit reliance upon the Board of Revenue, and thinks it was unfortunate that the Government of India, although its attention was specially called to the fact, did not exercise its influence in favor of a more vigorous course of action.

Referring to the visit of Sir Cecil Beadon to Orissa, and making every allowance for incorrect information, Sir Stafford Northcote declares that Sir Cecil Beadon did not show either energy or sagacity.

Concerning the officers brought in contact with the Famine, Sir Staffored Northcote expresses his surprise that Colonel Nicolls (the Secretary to the Government of Bengal, Public Works Department) did so little to enlighten Sir Cecil Beadon as to the real state of affairs. The conduct of Mr. Barlow (the Magistrate and Collector of Pooree) was praiseworthy, but Sir Stafford disagrees with the opinion of the Famine Commissioners in thinking that he was really alive to the real state of affairs; if he were, his reticence is highly censurable.

The suggestions of the Commission will receive the serious attention of Sir Stafford Northcote, who will consider whether or not an alteration in the organisation of the Government of Bengal and in the constitution of the Board of Revenue, is desirable. He requests the advice and co-operation of the Indian Government; and concludes his despatch by thanking unofficial persons, and especially the Rajah of Parricood (?), for their benevolence and liberality in reliving the distress.

3*rd.*—The name of Colonel Borthwick appears in the obituary of the week.

Sir James Fergusson has been appointed Under Secretary to the Home Department and is to be succeeded by Lord Clinton.

5*th.*—Sir Stafford Northcote has signed a guarantee of interest for millions for Railways in Oude and Rohilcund.

Miscellany.

—We are indebted to the *Dnyanodaya* for some extracts from the Report of the Mission in Northern Orissa:

"Our last Report was issued amid the greatest apprehensions as to the future. The distant thunderings of a terrible tempest were distinctly heard, the whole land was in commotion, an angry cloud overshadowed us, and thick darkness veiled the future. The most sagacious could not even guess the ultimate consequences. Wise and strong men trembled, while the ignorant and the weak, terror-stricken, ran hither and thither seeking refuge but finding none. The righteous judgments of the Lord were about to be executed, and there was no escape. Orissa was surely smitten.

Famine, cruel devouring famine was abroad in the land. Famine its name, its character and its consequences must of necessity forever remain unexplained and undescribed. To our mind the very word is the symbol and sum total of all earthly horrors. The bare recollection of the carnage of battle-fields such as Austerlitz and Waterloo, Gettysburg and Sadowa, is enough to make saints and angels weep; but the battle-field with all its horrors has many redeeming features which are denied the field of death by starvation. On the former there is often instantaneous death, and the glorious consciousness of dying voluntarily in a good patriotic cause; but in the latter there is untold misery with all its fearful issues; as diarrhea, dysentery, scurvy, filth, nakedness and shame, and at last a death-bed on the cold wet ground, with no covering but the skies, and a sepulture in the bowels of birds and beasts of prey.

In the recent American contest the whole world was moved to tears at the thought that nearly half a million of men had perished. But let us compare this with Orissa's loss, which according to official reports now before us is estimated at 1,500,000 souls! The famine raged with unabated fury for about nine months, viz. from the middle of March till the middle of November, and geographically from Midnapore to Ganjam, nearly 300 miles. At an early stage of the distress those addicted to the use of intoxicating drugs and drinks, such as opium, gunja and mod, fell like stubble before the flame. Next came the poor and middle classes, who flocked into the towns and cities and other centres of relief. But supplies and accommodations being limited at all these places thousands wandered naked and starving to the *Kangâlis'* grave!

Gradually the more healthy and higher castes yielded to its power, whole families of whom died in their houses, rather than sacrifice their caste and religion, which were dearer to them than life itself.

We this day visited a village of considerable extent, which has been entirely desolated. Without an inhabitant, it is emphatically and mournfully a "silent city." The houses have been stript of roofs, doors and timbers; only the mud walls remain. We wandered through the streets for an hour, and called aloud several times, but no answer came, save the echo of our own voice. Absolute silence was only disturbed by the fluttering of innumerable bats among the ruins, and the jackals' mournful howl, which echoed a sad requiem for the absent dead. There are the streets and gardens overgrown with rank grass and weeds, the wells and the tanks around which, only a few months ago, robust and happy children gambolled and played. There are the little mills and implements for cleaning rice, where industrious housewives prepared the day's supply of food at early dawn, but where are the workers? Their bones only remain to tell the sad tale of woe. Bones abound on every hand in and around the houses, bones of both sexes great and small, proving that father and mother, brother and sister, young and old, all died together because they had nothing to eat.

Balasore was in the heart of this famine. Day after day before sunrise we have counted the dead by hundreds, and this mortality was kept up steadily for six months, till the land fairly stank, and the river became choked with dead bodies. And yet marvellous to relate, (we record it with devout gratitude to God), not a soul of our Christian community died of starvation. And what is more, so far as we can learn, not a Christian nor nominal Christian in the Province died for lack of food during this awful crisis. Many, yes, nearly all suffered severely, and some very severely, but the fact that none died is very significant and calls earnestly for our gratitude and renewed consecration to God in the glorious work of spreading the saving truths of Christianity among the people.

The Christians were not only saved from death and starvation, but nearly all of them, male and female, were constantly employed in dealing out food and medicine to their sick and starving Hindoo countrymen. Some of them held high places of trust, and discharged their duties with fidelity and credit. Our senior native preacher, Bhekari, had charge of a relief centre at Metrapore, where he distinguished himself as a thorough business man, and a Christian philanthropist. When the centre was closed he received the thanks of the Relief Committee, and a present of fifty rupees as an expression of their high appreciation of his services. But the best yet remains to be told. He had no sooner received the money than he brought it to us and wished to donate it all as a freewill thank-offering to God for His goodness to him and his family during the famine. He seemed disappointed that we would take only a tenth of it.

A large volume might be filled with the most soul-stirring incidents of the famine, of suffering, heroism, generosity and cruel selfishness too, but our little report will not admit of amplification."

Our next extract is in regard to the effects upon the people, as observed by the missionaries on their preaching tours.

"Our cold season tours have been somewhat extensive and interesting. At the very outset two striking facts presented themselves to our notice, viz. the smallness of the congregations at the markets and festivals as compared with former years,

and the almost entire absence of argument on the part of the hearers. The solution of these problems is this. Famine, dire and merciless, had swept over the land and carried off nearly one-third of the population; hence the thinness, of the congregations. And those who did remain seemed to be in a subdued state of mind and quite disposed to listen to the gospel message. The people, frequently during our preaching, cried out '*Yes, Sahib, your God saved us, or we should all have perished together.*'

They are justly indignant at the Brahmins, who at the commencement of the famine induced them to give rice, butter, oil, vegetables and money, in large quantities to the gods for the express purpose of averting the dreadful consequences of the approaching distress, and then, after being stripped of their little all, were left to die by the gods and by the brahmins too! Thousands of the people declared boldly to the Brahmins in our hearing, that they never will believe or trust them again, or put confidence in the gods. Be this as it may, one thing is certain, God by the famine has accomplished more during the past year in this Province for the uprooting of caste, the breaking of prejudices, and the destruction of the gods and their worship, than has been accomplished by all the Missionaries in ten years."

—*From the Mission Field*:

Mr. Ford, Her Majesty's Secretary of Legation at Buenos Ayres, reports that there are ten colonies established in the Argentine Republic, composed almost entirely of European families, of which the aggregate number is 1,394, containing 7,550 individuals. Several of these colonies are composed chiefly of Swiss, who have prospered well in their new homes on the land conceded to them by the Government. The cultivation of potatoes is their principal industry. One family —husband, wife, and five children—in the colony of St. Carlos, founded by a commercial house at Basle, came over in 1859, and have now by industry and labour repaid money advanced to them by the company for the voyage and first expenses, and become possessed of a good farm of their own, with 94 head of cattle, 21 horses, 5,000 fruit trees, and many acres devoted to wheat and Indian corn.

Such an account unfortunately cannot as yet be given of the Welsh colony in Patagonia. The promoters of this colony fixed upon the banks of the river Chupat as a spot eminently adapted for the establishment of a colony, in a region inhabited only by tribes of Indians, and cut off from all contact with the civilized world. Another error of judgment was committed in fixing the period at which the emigrants were to reach their destination, which was after the season for sowing had passed. In the absence of crops they have been entirely dependent for the necessaries of life on the charity of the Argentine Government, whose only engagement to them consisted in a bare concession of land; but by this time their first crops have been got in (in January or February), and it is hoped that harvest will compensate them for the hardships and priyations to which they have been exposed. Sixty acres were cultivated and sown, and calculating 1,680lb. of wheat to the acre, they will have for the consumption of the present year twice as much wheat as they will require, and will thus be enabled to dispose of the surplus, it is estimated, at a rate of 12*s.* 6*d.* per 100lb. They are in possession of fifty cows and thirty calves.

These Welsh colonists reached the river Chupat on the 28th of July, 1865, having sailed from Liverpool three months previously. Their number, from 153 at starting, was raised by seven births and by three persons who joined at Buenos Ayres to 163; but 20 deaths and the desertion of 12 of their party had subsequently reduced their total number, on the 30th June, 1866, to 130 souls. There are 62 adult males in the colony, and 41 adult females; also 16 males and 11 females under 12 years of age—making 90 families in all. Nine marriages have taken place in the new colony.

The ground at present occupied extends on each side of the Chupat over an area of 12 miles. The climate is very good, a little colder, drier, and more bracing than that of Buenos Ayres. The bay of Bahia Nueva abounds in fish; and game is plentiful. Seals are met with in great numbers on the coast, and inland there are numerous herds of guanocos or wild llamas, whose skins are highly prized, and are used by the Indians as their only garment. Stone in great variety, gypsum, and salt are met with—the latter article in great abundance. It is also reported that coal exists in the neighbourhood of the settlement. The success of this Welsh colony may be said to rest on the future support it will meet with in regard to an augmentation in its number; and new immigrants would escape misfortunes which befell the original settlers. It would be very ungracious not to record the liberal conduct of the Argentine Government towards these pioneers. From the date of their arrival in Patagonia a regular supply of provisions has been forwarded to them; they have thus been enabled to tide over the serious difficulties with which they were surrounded.

Another account states that more than 16,000 immigrants entered the Argentine Republic in 1866. Most of them were Italians by birth, attracted by the similarity of language, religion, and climate. There are about 28,000 Irish in the Republic, most of them occupied in tending sheep and other rural pursuits. We also learn that "the Brazilian Parliament has opened certain ports on the Amazon to all nations, and henceforth the King of Waters is to be a highway for internal navigation from the Atlantic to the Andes. Peruvian steamers run from Tibitinga in Brazil (2,000 miles from the Atlantic) up the Peruvian waters for a thousand miles; and in 1864, a small steamer reached a point within ninety leagues of the Pacific. One half of Bolivia, two-thirds of Peru, one-half of New Granada, three-fourths of Ecuador, and a portion ef Venezuela, are drained by the Amazon and its tributaries. The opening of the Amazon marks an important era for South America and the world."

—From an account of the Melanesian Mission of the S. P. G. in the same:

The morning of Friday, June 29th, was unfavourable for working into our anchorage at Ysabel. Thick rain-squalls obliged us to give up the attempt till after mid-day, when the weather improved; and by 2 P. M. were once more at anchor. We have, much to be thankful for. Out of sixty-nine Melanesians with us last season, one only has been taken from us by death; twenty-seven remain at Kohimarama; but ten who spent the former winter there, have now been taken home for a holiday; so that forty-one scholars have been returned in safety. How different our reception might have been if we had brought back diminished numbers, with sad tales of sickness and death. Thank GOD! we have been spared this, and everything looks hopeful; though we learn each voyage not to expect to see any great or sudden change, but to be thankful for any appearance of improvement, where everything so greatly, so fearfully needs it.

The Bishop slept on shore last night at a most extraordinary habitation. A site for the village has been chosen on a hill surmounted by steep, almost perpendicular, coral rocks; the forest has been cleared for some space all round, so as to prevent any enemy from approaching unperceived; there is a wall of stones of cousiderable height on that side of the village where the rock is less precipitous, with one narrow entrance, approached only by a smooth slippery trunk of a tree, laid at a somewhat steep inclination over a hollow below; but the tree-houses with which we made acquaintance of old at this island are at this place on a scale almost incredible. Tall trees rising out of the steep slippery sides of the hill are chosen for these great bamboo nests, of which there are six at this one village. From the wall of the fort—for so the village may fairly be called—or from the base, ladders are carried up to these tree-houses. It is surprising to see men, women, and children, passing up and down these ladders. The Bishop confessed that he was afraid to make the attempt in the dusk of the evening. It was his intention to sleep in one of these curious house, but he says he had no idea of their real character at this particular place. A day or two afterwards, however, he went up into the highest tree-house, and, with Mr. Atkin, made careful measurements. The house in which the people wished him to sleep is built on the top of a tree which rises up from the hollow before mentioned, near the fort. The top of the stone wall is on a level with the trunk, at a height of thirty-four feet from the ground. The ladder reaching from the fort to the tree-house had forty-two rowels, at an average distance of eighteen inches from one another. The whole height of the house from the ground is ninety-four feet; its length is eighteen feet; breadth, ten feet; height, eight feet;—all being inside measurement. Some of the trees were at a much greater distance from the fort, and the ladders at a proportionately greater angle. One woman, carrying a load, walked up one of these ladders without touching anything with her hand, with no balancing pole, after the fashion of our civilized performers, and without exciting the least remark or notice from the people standing about. On the naked branches of these trees one man was walking about, hanging out his fishing net, without grasping anything with his hand, where one slip would have sent him down on to stones and stumps of trees ninety or one hundred feet below. Accustomed from childhood to these feats, they seem wholly unconscious of any danger, or indifferent to it. No accident occurred whilst they were making these houses, though to us it seemed an almost impossible undertaking to accomplish without the aid of wings.

—Madras City Mission Report; Mr. Kramer:

I thank God I have had some refreshing times on the Pier with the seamen who early in the morning came on shore for their daily provisions. Sometimes I have addressed them in groups, at others individually, and they have listened to what Jesus is willing to do for them if they will only come to him. I give the following as an instance of the power of God's Word to change the heart. On the eighteenth morning of May last, while addressing a group of sailors on the Pier, a tall seaman made his way to where I was standing, saying, "I know you very well. You often came to the Penitentiary last year to pray with a man called Chinley, who was dying there. I was there too, I was put in there for broaching ship's cargo, and when you were praying for this man, I was walking about outside, jeering, and scoffing at you. But when Chinley died I thought differently, for he told Mr. O—— the superintendent, to call us who were in the ward around his bed, this was a few minutes before his death, and looking around upon us all, he said—'I have sent for you to see how a poor sinner can die who wholly depends on the blood of Jesus Christ.' These were the last words that he spoke, and they set me to thinking about my own soul. I thaught there must be something in true religion which I did not know; and therefore procured a Bible, and began to search it for myself, with many a prayer offered to God to help me, for I found that I was worthy of Hell. But now Sir, I humbly hope that God has changed my heart, and made a different man of me. Good-day, may God bless you, Sir." This was the testimony of William P——, as he was going on board his ship. He had formerly been a noted and desperate charater, but now, blessed be God, he publicly acknowledged God's mercy.

PLAN OF THE RITUALISTIC CAMPAIGN.

DIRECTORIUM ANGLICANUM.

A GENERAL RECOMMENDATION TO OUR CLERGY.

(See the *Church Times*, on "the plan of the campaign.")

Wisely and warily; not too much haste,
But bait your traps to catch the people's taste,
By music, first, attract their ears and hearts,
Bass, tenor, alto, set and sung in parts;
What matter, though no spirit's praise be there?
Chanting is only modulated air;
The crowd will come to listen, not to pray;
So, drill your choristers by night and day.
Next, painting: decorate these paltry fanes,
By base churchwardens whitewash'd with such pains;
Gilding and colors, reds and greens and blues,
And windows, staining daylight to all hues.
Corona, carvings—(idols by and by)—
These be your second aim—to please the eye.
What though such sights distract the soul from prayer?
The crowd will come, at all events to stare.
Then flowers; O yes! we win the women thus;
How charmingly young sisters flock to us!
And with what zeal their wreaths and texts are set,
Where curates are strict celibates—as yet!
So every festal Season hung in flowers
Shall make dull churches smile like Paphian bowers;
And, if Religion look forgotten so,
What matter?—crowds will come to see the show.
But, chiefest this, the point of all, shrewd priest!
Make a dread mystery of that simple feast
Which early Christians knew as bread and wine
Tasted in memory of their Lord divine.
Bread?—it is flesh! Not wine,—it is the blood!
The priest's bare word creates a Present God!
Not reverence only,—superstitious care
Must watch and worship every morsel there.
Incense, and vestments, noonday-flaring lights,
And early papal, earlier pagan, rites,
Preach up all these,—and bid the people press
For absolution,—will they but confess;
And make them sure this wafer with this cup
Washes their guilt away, and wipes it up;
Provide only, creeping to their priest,
(Who gives them God-in-sacrifice for feast.)
They humbly tell him all the sins they've done,
And he is willing to forgive each one!
So, English clergy—(not to be too long
And not intending *all*, for that were wrong,)
Acutely step by step advancing thus.
And luring this lay-folk to lean on us,
We shall, O glorious! soon set England free
From civil and religious liberty!

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

Her Hanoverian throne shall no more bind
Protestant doctrines on the British mind;
Her people shall not dare to learn or teach
Except as Holy Church is pleased to preach;
And all our morals, all our light, at home
Shall rival light and morals as in Rome,—
While England's present peace, and future hope,
Must cling, O praise! to our "Lord God the Pope!"
The Priest is God on earth,—a present god
To bind and loose, and be both staff and rod.
Treat the lay-folk then with supreme disdain,
And thereby make your godship pretty plain;
In every gesture take the scornful tack,
And on the congregation turn your back;
While to yourself, as no concern of theirs,
With rapid drone you gabble through the prayers.
So, with the sermon: a defiant tone;
No mercy—saving through the priest alone,
Who flings his transubstantiated crumbs
For poor lay dogs to gather where he comes.
This be your message; as for Gospel,—No!
The very words dissenterish and low.
Then manage, evermore advancing higher,
Some small procession with your village quire,
And cross and bow upon the Latin plan,
And be as histrionic as you can,
And work up all the petty pomp you may
For celebrating High-Mass every day.
The table where, as Puritans profess,
A simple supper, neither more nor less,
Religiously commemorates their Lord,
Drinking His Spirit, feeding on His Word,
And instituted by that Lord to prove
(Unsacrificed as yet) his living love,—
That table is an altar! and that food
Not bread and wine, but human flesh and blood!
This be your teaching,—and there follows straight
The worship of the Host you consecrate;
Wafer and wine adored and set on high,
And—the shrewd priest well glorified thereby!
Those "Marian martyrs,"—blest be Mary's name,
Who piously consigned them to the flame!—
They held such heresies, and would not kneel
Before the fragments of a holy meal;
Therefore the generous Gardiner burnt alive
Latimer, Cranmer, and their hornet hive,—
And, all for Mother-Church and mercy's sake,
Bonner committed Ridley to the stake,—
And served them right!—so now shall Oxford swear,
And stone from stone their vile Memorial tear!
Yes, Anglicans,—true Catholics once more,
By Luther too long poisoned heretofore,
No longer Protestants, but free to hope
For pardon—after penance—from the Pope,
Keen English priests, who cunningly devise
How to bring back what laymen still call lies,
And how to break strong Britons to your rule,
(They hate your Jesuistic High-Church school),
Listen, shrewd priests!—if only you'll go on
Winning such triumphs as your zeal hath won,—
No doubt, again shall Reformation stand
And sweep the stalls and stables of this land;
No doubt, you may contrive to rend in twain
The nation's Church, and leave it,—to our gain;—
No doubt, your Roman tastes may find in Rome
More genial cures than those you lose at home:
No doubt, some bishops and more priests must search
For sees and livings from some other Church
Than England, in her watchtower on the waves,
Has fixed for freemen,—not for Popish slaves!

—*Record.* MARTIN F. TUPPER.

RECENT WORKS ON CHRISTIAN EVIDENCE *

"The controversy with unbelief," says Mr. Plumptre, "is brought to the issue whether Christendom has a Christ." Unbelief having done its best in weakening the outworks, strikes now at the citadel itself. In one sense the enemies of the Gospel are wise in raising this issue, even though there is no contest in which their own weakness could be more apparent and the difficulties in the way of their success greater. Many who care but little—far less than they ought—for attacks on the authority of the Old Testament Scripture, and would almost be prepared to surrender it to its foes, regard in a very different light the Gospels and the life of Jesus. Whether or not Moses was the author of the Pentateuch; whether the difficulties in the arithmetic of the story of the exodus can be removed; whether we are to accept all the books found in the Old Testament canon as divinely-inspired, appear points of little importance to many who feel that all that they hold most precious and sacred is bound up with the marvellous life-story of the Son of Man. Assaults, therefore upon the records in which it is contained, whether directed to an absolute overthrow of their authority or to such an elimination of the supernatural element which is in them as would materially affect their entire character, awaken a very different feeling from that excited by mere speculations that do not at first appear to the superficial observer to touch the vitals of the Christian faith. The unerring instinct of true and loyal hearts, much more than any strong logical reasonings, have caused many to feel the impolicy of such a mode of procedure, and taught them the impossibility of breaking the link which binds the Old and New Testament together. They have judged wisely who have felt that though revelation has been progressive, the Bible is essentially one book, and that the foundations of the Old Testament cannot be shaken without those of the New being seriously undermined also; but there are many who have not so clearly discerned whether all the assaults on the authenticity of the Pentateuch, the credibility of the Jewish history, and the divinity of the old dispensation, as a whole, were tending. Such men have been somewhat startled when they have found that the issue of the calculations by which Dr. Colenso sought to prove the story of the exodus impossible has been a depreciation of the work of Christ; and, while they did not disturb themselves much about the former, under the idea that the truth of the Gospel was unaffected by any conclusions to which they might conduct, they shrink back with indignation and horror from these later developments of Dr. Colenso's spirit and teaching. They fancied that they could retain their knowledge of Jesus and their trust in Him, though compelled to confess that the story of Moses and his works was little better than a mere fable; and now that they find this stronghold of their religion threatened, are prepared to do earnest battle in defence of that which they feel to be dear to them as life itself.

Still we hold that our adversaries are wise in the course they are now pursuing, formidable as is the work they have undertaken. The life and character of Jesus have taken so deep and strong a hold on human hearts that it will not be easy to disturb it; but until it is disturbed, all that may be done beside will avail very little. They may show that there are some statements that seem irreconcilable with the fact of history or the truths of science, and others that are contradicted by something in the sacred writings themselves. They may insist on the difficulties of the chronology, or the still more serious difficulties of the morality of the Old Testament; but they have really accomplished nothing so long as they leave the narrative of the Gospels unimpeached, and our faith in the Christ, as there exhibited, unshaken. They are only, therefore, bowing to the inevitable necessity of the case when they concentrate their strength on the one point where success will enable them to achieve their purpose. The Book and the Man are indissolubly linked together. "These things were written that ye might believe that Jesus is the Christ the Son of God." Without the Book we can know nothing of the Man; without the Man there is nothing worth contending for in the Book. The Book was given to be the revelation of the Man Christ Jesus, and now the strength of the Book is to be found in the fact that the Man, to whom it testifies, is beyond all others whom the world has ever known dear to human hearts. Since that time the power of the Man has been to some extent developed. The despised and rejected of the Jews has become the most wondrous and powerful name in all the world's history. It is the dividing point of the world's history. We divide the ages by their relation to the date of His advent; we separate the whole world into Christendom and Heathendom. The days we observe as sacred, the rites we preserve and celebrate, the name which we bear and feel it an honour to bear, all testify to its influence. The mightiest intellects have owned the spell which resides in the story of Jesus of Nazareth; the saddest hearts have rejoiced in the comfort derived from Him; the most godlike deeds ever done on this earth, except His own, are those which have been done under the inspiration of faith in Him, with love to Him as their motive, His life as their exemplar, and His glory as their aim. He therefore, is now the strength of the Book, and while his glory continues, the power of the Book must continue, also. So long as men feel that Jesus is the Christ, so long will they cling to those Scriptures which testify of Him; and if they once renounce that faith they must cast aside the Book as the record of a past superstition.

(To be Continued.)

* "Christ and Christendom" (the Boyle Lecture). By Rev. E. J. Plumptre, M.A., London: Alexander Strahan. "Ecce Deus" (Essays on the Life and Doctrine of Jesus Christ). T. and T. Clark. "Liber Librorum: its Structure, Limitation, and Purpose." London: Longmans, Green.

DOMESTIC OCCURRENCES.

BIRTH.

ECCLES—August 3rd, at Malabar Hill, the wife of Wm. S. Eccles Esq. of a son.

MARRIAGE.

BLUNT—SYMPSON—August 5th, at St. Thomas' Cathedral, Bombay, by the Rev. E. Spring, William Arthur Blunt, Customs Preventive Service, to Miss Mary Sympson.

DEATHS.

BAUGH—July 29th, at Dhoolia, Elizabeth Emma, the beloved wife of Lieut-Colonel Baugh, Commandant, H. M.'s 9th Regt. N. I., aged 42 years.

NELSON—August 1st, at Carwar, of fever, Louisa, the beloved wife of H. R. Nelson, aged 20 years and 4 months.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

Supplies just received:

	Rs.	As.
British Workman, bound, for 1865	0	12
do. do. do. do. 1866	0	12
Band of Hope Review do. do. 1865	0	8
do. do. do. do. 1866	0	8
Gospel Trumpet do.	0	6
British Messenger, do.	0	12
Ryle's Spiritual Songs. Series I. and II.	1	9
Curtis' Elements of English History	0	8
The Wide, Wide World, Old Helmet, Golden Ladder, Queechy, Melbourne House, all by the same author, each	2	0
The Chronicles of the Schonberg—Gotha Family	3	8
Diary of Kitty Trevilyan, Winifred Bertram, Draytons and Davenants, by the author of the above, each	3	8
Original Tables and Sketches, by Mrs. Prosser	1	2
My Box of Books.	0	12
Illuminated Texts, in gold and colors; per packet,	0	9
Christian Chaplet, gift book, Morocco,	3	8
Christian Wreath, do. do.	3	8
British Quadrupeds, colored plates	1	12
Historical Sketch of India, by Trevor	1	4
The Prodigal Son by Dr. James Hamilton, with illustrations,	4	0
Tinling's Six Addresses	0	6
Tinling's Arrows for the Heart, Nos. 2 & 3, and Gospel Addresses, each *one anna.*		
Sea and Land, by Gosse	2	13
Winslow's Morning Thoughts, 2 vols.	2	8
do. Evening do. 2 vols.	3	0
Ryle's Tracts, per packet	0	8

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Instruction will be given in Reading, Writing, Arithmetic, History, Geography, Plain and Fancy needle work, Music, Drawing, and French.

For full particulars apply to the Rev. E. H. DuBois, Freemason's Hall, Mazagon.

G. C. REYNELL, HON. SEC.

Bombay, *6th* June 1867.

REQUIRED an English School Master for the Mission School at Aurangabad. A Native convert is preferred. Salary Rs. 25 to begin with. Apply to Revd. James Wilson, Aurangabad.

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March 14th 1867.

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